

Addendum 1 **THE ROSICRUCIAN MANIFESTOES:**

FAMA, CONFESSIO and ASSERTIO

FAMA FRATERNITATIS R.C.²⁸³

Or rumors of the Brotherhood of the very laudable
Order of the Rose Cross.

To the leaders, estates²⁸⁴ and learned of Europe.

We, Brothers of the Brotherhood of the Rose Cross, offer all who read our *Fama* in Christian intent our greeting, love, and prayer.

After the alone wise and merciful God most recently so plentifully poured out his mercy and goodness over the human race, so that the insight both of his Son and of nature has gradually gained more depth, we might rightly speak of a happy age where He not only let us discover nearly half of the unknown and hidden world and revealed many marvelous and formerly unseen works and creatures of nature, but moreover raised men endowed with great wisdom who partly re-established the deteriorated, imperfect, applied science,²⁸⁵ that man would be aware of his nobility at last and of how far his knowledge extends in nature, which is the quality of the microcosm.

Although the thoughtless world will be little pleased by this method, and slander, laughter and mockery will ever more increase, even with the learned, pride and ambition are so great that mankind will not unite to make from all the things that God has sent us so abundantly in our age, a book of nature or a guideline for all sciences; but on the contrary they will work against one another. So all remains as it was and the pope, Aristotle and Galen, yea and anything that resembles an old codex will be considered as the clear revealed light, even though those named, if they were alive, would surely willingly improve themselves with great pleasure.

²⁸³ Translation of the Kassel edition of 1615 and the Dutch translation of 1617, both printed by Santing, Adolf. *De manifesten der Rozenkruisers*. Amersfoort: Boekdrukkerij S. W. Melchior, 1930; the revised and completed German Kassel text of 1614 with the Dutch translation by Pleun van der. Kooij, *Fama Fraternalitatis*. Haarlem: Rozenkruis Pers, 1998. For the English text: *The Fama and Confessio of the Brotherhood of R. C. etc.*, by Eugenius Philaletes 1652, with notes by F. N. Pryce, MA, Margate, England 1923, and *The Rosicrucian Manuscripts*, with an introduction by Benedict J. Williamson, Virginia: Woodbridge, 2002.

²⁸⁴ One distinguished, at that time 4 classes: nobility, clergy, citizenry and farmers.

²⁸⁵ All applied science was then named "arts."

Here, however, one is too weak for so great a work. Though in theology, physics and mathematics the truth does oppose itself, the old enemy displays abundantly his cunning schemes by making use of discord, sowing fanatics and tramps to prevent this beautiful development of things and to incur hatred.

Our deceased, pious, Christian and very enlightened Father, Brother C.R., a German, head and founder of our Brotherhood, has for a very long time taken the trouble to establish such a general reform.

When he was only five years old, he was placed in a cloister due to the poverty of his parents who in fact were of noble birth. There he properly learned both languages, Greek and Latin, and was still in the bloom of youth, when at his persistent prayers and requests, he was left in the care of a Brother P.a.L. who had determined to set off on a journey to the holy sepulcher.

Although the Brother died at Cyprus, and thus did not see Jerusalem, our Brother C.R. did not return, but continued his journey and crossed to Damascus with the intention to visit Jerusalem.

Because of bodily complaints, he had to remain at Damascus however, where he acquired the favor of the Turks by his medical knowledge and experience. When he accidentally heard them speak about the wonders done by the wise men of Damcar²⁸⁶ in Arabia, to whom the whole of nature would be unveiled, it so awakened the high and noble acumen of Brother C.R. that he became more attracted to Damcar than to Jerusalem. Overcome with curiosity he arranged with the Arabs to take him, for a certain amount of money, to Damcar.

When he reached there he was only sixteen years old, yet of a strong German constitution. As he himself testifies, the wise men received him, not as a stranger, but as one for whom they had long waited. They called him by his name and were already acquainted with the secrets of his cloister, which amazed him extremely. He learned the Arabic language

²⁸⁶ R. Kienast writes in his book: *Jobann Valentin Andreae und die vier echten Rosenkreutzer-Schriften*, Leipzig 1926, pp. 113, 114, that Damcar, which is written now as Damar, is located in Yemen, somewhat south of Sana and is situated in Ortelius upon map 113 and at Mercator upon map 3c [two maps from the beginning of the 17th century]. Adolf Santing in *De manifesten der Rozenkruisers*, Amersfoort 1930, p. 58, adds to this that Ortelius is a pseudonym of Abraham Wortels, and Mercator is a pseudonym of Gerard Kremer. Gilly in *Cimelia Rhodostaurotica*, p. 80 adds to this that in the famous *Carta Marina* by Martin Waldseemüller, Strassburg, 1516, the word Damar has been written. "In later times," Santing says, "the name has been changed to Dsemar, Dsimar and Damar." At the present time, (2014), it is named Dhamar, situated in Yemen, 14.33.03 N.L. en 44.23.31 E.L.

there, and by the following year, he had already translated the book *M.* into good Latin and brought it with him. He also learned physics and mathematics in this city, for which the world might have rejoiced, had its love been greater and its prejudice less. After receiving permission, he returned and crossed over the Arabian Gulf to Egypt. He observed the plants and creatures there but did not tarry long.

He then sailed across the whole Mediterranean Sea, until he arrived at Fez, the place to which the Arabians had directed him. It is really shameful to us to experience that these wise men lived so remotely from each other, yet were not only united and abhorrent of all contentious writing, but were also willing to divulge their secrets to each other in trust.

Every year the Arabians and Africans assemble to inform each other about the sciences and to ask themselves, has anything better been discovered or have their opinions been diminished by experience. Each year innovation surfaces in this way to bring improvements in mathematics, physics and magic, for in those the inhabitants of Fez are well versed. As there nowadays is no lack in Germany of learned magicians, cabalists, physicians and philosophers, they should either be well-disposed towards each other, or, if most would not want that, be alone to graze bare the meadow after all. In Fez he made acquaintance with the inhabitants of the elements - as he named them - which revealed much of their knowledge, as we humans could also bring much of ours, were there the same unity among us; and one would very seriously search for that.

Of the inhabitants of Fez, he often said that, although their magic was not pure and their cabala was affected by their religion, he himself had it all in spite of this, knowing how to make it excellently of value; and for his faith he found in it an even better foundation, which completely agreed with the harmony of the whole world and also in a wonderful way left its mark on all time periods.

From this one could come to the splendid comparison that, as in every kernel there is contained a whole tree of fruit, the whole great world is present in one small man, whose religion, politics, health, limbs, nature, language, words and works all harmonize in one sound and in one melody with God, heaven and earth. All that is contrary to this is error, forgery, coming from the devil, which is the first, the middle and the last cause of the disharmony, the dazzling and the darkness of the world. So, if someone should examine all people, he would find that what is good and true is always in harmony with itself, but all that remains is defiled by a thousand mistakes and erroneous judgments.

After two years Brother R.C. departed from the city Fez and traveled with many costly treasures to Spain, in hopes that - as his journey had pro-

duced such good results for himself - the learned in Europe would thoroughly rejoice with him and from now on should attune all their scientific work to the same, sure foundation. He therefore talked with the learned in Spain about what was lacking and how to help them; what one could extract to correct indications for the coming ages and in what respect these must surely agree with the bygone times, and how the shortcomings of the church and the whole moral philosophy might be improved. He showed them new growths, new fruits and animals, which did not behave in accordance with the old philosophy, and suggested to them new axiomata,²⁸⁷ whereby all things might be fully solved.

But in their opinion it was all ridiculous. And because it was something new, they feared that if they had to study anew and had to acknowledge their errors of many years' standing, this would do harm to their great name. They were entirely accustomed to their errors, which had yielded them enough. Another who might think to have benefit by unrest, should reform at ease.

Other nations sang the same song to him, which moved him the more as he had not expected this in the least and was willing to confide freely to all the learned of his new knowledge, if they would only give themselves trouble to deduce from all faculties the theoretical and applied sciences and from the whole of nature, certain axioms. He knew for certain that these should only serve the wise as a guide just as is usual among the Arabians and just as a ball can be guided to the one middle point. Thus, there would be in Europe also, a community which would have plenty of gold and precious stones at its disposal. One, then, under proper conditions, could let kings share in the profit and could educate the leaders of the community, so they would know all that God had permitted man to know, by which, in cases of emergency their council could be asked, as in the old days when citizens reported the heathens for their false gods.

Verily we must confess that the world in those days was already pregnant with great commotions and that she, after enduring the delivery, produced fearless, illustrious heroes, who with all their power broke through the darkness and the barbarism, so that we, the weaker ones, had only to follow them. They assuredly formed the upper point of the fiery trigon²⁸⁸ whose flames ever grow brighter and will certainly kindle the last Armageddon.

²⁸⁷ Axiomata: axioms, fundamentals, basic rules.

²⁸⁸ The astrological signs of the zodiac are subdivided in 4 x 3 signs, the so-called fire, earth, air and water signs. This relates to the conjunction between Jupiter and Saturn in the fire triangle, concerning the signs Aries, Leo and Sagittarius.

According to his vocation, Theophrastus²⁸⁹ was such a one. Although he did not enter our Brotherhood, he diligently read in the book *M.* and thereby kindled his acute insight. But the arrogance of the learned and know-alls also prevented this man from spreading his wings. As a result, he was never able to talk with others about his perceptions of nature. He therefore preferred to poke fun at these know-alls in his writings rather than fully unfold to them his views. The previously mentioned harmony of the wise men was yet to be found by him, by which he undoubtedly would have done the learned share if he had deemed them worthy for a higher knowledge instead of his subtle mock. So he wasted his time in a free and dissolute life, leaving the world to its silly joys.

But let us not forget our beloved Father, Brother R.C. After his many trying travels and new reforms, which were paid little attention, he happily returned to Germany to expected changes and the particularly dangerous battle. Though he could have shown off with his knowledge there, especially that of the transmutation²⁹⁰ of metals, he valued heaven and the citizens thereof more highly than all pomp. Meanwhile, he built himself a suitable and fine house in which he considered his voyages and his philosophy, and these he laid down in a memorial book. In this house he must have occupied himself a long time with mathematics, and with the construction of beautiful instruments in all parts of science, but of this, little remains, as we shall see.

After five years the desired reformation came again to his mind. Since he expected little help and assistance from others, he resolved—as he was self-active, quick and indefatigable—to undertake this work with fewer helpers and co-workers. He therefore invited from his first cloister three fellow brothers with whom he felt particularly allied: Brother G.V., Brother I.A. and Brother I.O., who in addition were somewhat more apt in science as was usually the case in that time. He obliged these three, with regard to him, to the highest fidelity, diligence and secrecy; and to enter meticulously all knowledge in which he would instruct them in order that those who would come after them, and who by particular revelation would be admitted in the future, should not be deceived by even one letter or syllable.

So the Brotherhood of the Rose Cross initially began with only four persons. They provided the magical language and the magical writing with an exhaustive dictionary that we still use to God's honor and fame and from

²⁸⁹ Philippus Aureolus Theophrastus Bombastus von Hohenheim (1493-1541), who later adopted the name Paracelsus.

²⁹⁰ By alchemy one converts a base metal into a more precious metal such as gold.

which we draw great wisdom. They also drew up the first part of the book *Mysteriorum*.

Because the work became too much for them, and the unbelievable surge of the sick hampered them much, and in addition his new building named *Sancti Spiritus* was finished, they decided to admit some others into their Society and Brotherhood. To this were chosen: Brother R.C., son of the brother of his deceased father; F.B., a skilful painter; G.G. and P.D., their writers. So there were in total eight, all Germans, with the exception of I. A., all bachelors, and each bound by a vow of chastity. They wrote a manual of all that man can aspire, desire and hope for.

Although we plainly admit that the world has greatly improved within a hundred years, we are yet convinced that our axioms will remain unchanged until Judgment Day. And that the world will get nothing else to see, even in its greatest age and into its last days. For our *Rota*²⁹¹ takes its beginning from the day that God spoke: "*It be !*" and will end as He shall speak: "*It perishes !*" We therefore need take to heart nothing from the devil. God's clock strikes nonetheless every minute; that of ours scarcely the whole hours.

We also firmly believe that if our Fathers and Brothers would have penetrated to our present bright light, they would have acted more forcefully against the pope, Mohammed, the scribes, philosophers, artists and sophists to completion, and that they would not merely have proved their ready feelings by sighs and longings.

When these eight Brothers had so disposed of and ordered all things so that there was no more special work to be done, and every one of them possessed a complete treatise of more secrets on the philosophy of life than had ever been revealed, they wanted no longer to remain together. As agreed from the beginning, they spread themselves out over all countries, not only to enable the learned to examine their axioms more carefully in secret, but in order that they themselves in other countries would find deviations through observation, of which they might inform each other. Their agreements were these:

1. None of them should practice any profession other than healing the sick, and this gratis.
2. None should be obliged by the Brotherhood to wear certain dress except to conform to the customs of the country.

²⁹¹ Rota Mundi, the wheel of the world; a harmonious chronology of the world in the shape of an artistic timetable, on which the unfolded historical facts were readable as prophecies about future events. This was described for the first time by Raimundus Lullius (1235-1315) in his *Ars Magna*.

3. Every Brother should every year, upon C. day, be present at *Sancti Spiritus*, or give the reason for his absence.
4. Every Brother should be looking for a worthy person, who would succeed him in case.
5. The word R.C. should be their seal, password and mark.
6. The Brotherhood should remain secret for one hundred years.

They mutually promised to keep themselves to these six articles, after which five Brothers moved away. Only Brothers B. and D. remained with Father, Brother R.C. for another year. When these Brothers likewise departed, then his cousin and I.O. remained with him, so that he still had two Brothers with him for the remainder of his days.

Though the Church was not yet cleansed, we nevertheless know what they thought of it and upon what they eagerly awaited. Every year they assembled together with joy, and gave detailed accounts about their activities. Without having seen them, it must have been delightful indeed to hear them relate truthfully about all the wonders God has scattered here and there over all, the world. Everyone therefore would be convinced that such people, brought together by God and the whole heavenly system, and chosen by the wisest of men who had lived in several ages, dwelled in the greatest possible unanimity with each other and with others, under absolute secrecy and with the greatest possible congeniality.

Their lives progressed meritoriously, but although their bodies were freed from disease and pain, their souls could not yet extend the fixed point of their decay.

I. O. was the first from this Brotherhood to die, in England, like Brother C. had foretold him long before. His servant succeeded him. He was very versed in the cabala and extraordinarily learned, as his little book called *H.* shows. In England much was spoken about him, chiefly because he cured a young earl of Norfolk of leprosy.

They had decided that their burial places should be kept secret as much as possible and even today we do not know what has become of some of them, yet every one's place is supplied with a fit successor.

This we will declare in public, to the honor of God, that the secrets we may have come to know from the book *Mysteriorum* – where in fact we can have before our eyes the image and contra-image of the whole world – we neither know our own adversity nor our dying hour. This knowledge has the almighty God – who will find us constant, ready, and reserved for Himself.

But of this more in our *Confessio*, in which we also will indicate thirty-seven reasons why we make our Brotherhood known now, and why we

will offer freely without compulsion and with no reward, these exalted mysteries, and also promise more gold than the king of Spain would be able to carry up from East and West Indies. For Europe is pregnant and will bear a strong child that must have a great godfather and god-uncle gift.

After the death of O., Brother C. did not sit still, but called the others together as soon as he could. It appeared to us that it was only then that the burial was made. Even though we, the young people, up to then did not know when our loving Father R.C. died, and we had at our disposal only the names of the founder and all successors until this time, we still could well remember a secret that A., (the successor of D. who, as the last of the other generation, had lived with many of us at the same time) entrusted to us who belong to the third generation, and confided to us in veiled language about the one hundred and twenty years.

Otherwise we must confess that after the death of A., none of us had in any manner known anything of R.C. and of his first Fellow-brothers, than what was extant in our philosophical library, among which our *Axioms* are considered by us as the most important, the *Rota Mundi* as the most artistic and *Proteus*²⁹² as the most useful. Likewise we do not certainly know if the Brothers of the second generation possessed the same wisdom as those of the first generation or if all was accessible to them.

Let the gentle reader again remember that our recording of what we have not only heard of the burial of Brother C. but here also publicly make known was foreseen, permitted and ordered by God. This we will conscientiously perform, so that we shall not hesitate, if one in humble and Christian persuasion comes to us again, to make publicly known in print our Christian name, our first and family name, our meetings and anything else that may be required.

The true and full report of the discovery of the very enlightened man of God, Brother C.R.C., continues as follows:

After A. died in peace in *Gallia Narbonensi*,²⁹³ our loving Brother N. N. succeeded in his place. When he joined us and had taken the solemn oath of fidelity and secrecy, he confided to us that A. had comforted him with the words that this Brotherhood should not long be hidden, but that it would be helpful, necessary and notable, particularly to the whole German nation, and that he, in his position, would be least deserving of shame.

The following year, after he completed his apprenticeship and gained an opportunity with considerable money for travel by grant of Fortuna,

²⁹² Greek sea god who knew the future, but made this known only when he was forced.

²⁹³ Gallia Narbonensis was a province in the Roman Empire situated in the South-east of France. Narbona is the present city Narbonne.

he resolved to alter the building to make it more fit, as he was a good master builder. During this renovation he encountered a commemorative plaque made of brass,²⁹⁴ which gave the names of all who belonged to the Brotherhood, as well as some others. He wanted to transfer this commemorative plaque to another more suitable vault, for where and when Brother C. had died and in what country he had been buried had been kept secret by the seniors and so was unknown to us.

One large nail in the plaque held more firmly in the wall than the others, and when he applied force a rather big stone was drawn out through the thin wall or plasterwork. Behind it a hidden door unexpectedly appeared. With joy and longing, we pulled the remainder of the wall down and cleaned the door. Upon that, entirely at the top, written in large letters: *After 120 years I will be open*; with the old date written under it.

We thanked God for this and let it alone that evening, because we first would examine our *Rota*.

We refer for the third²⁹⁵ time to the *Confessio*, for it serves to help those who appreciate what we make public here. But to the unworthy, God willing, it will be of little advantage. For as our door has opened itself in such a wonderful way after so many years, so shall a door be opened for Europe, as soon as the walls have vanished totally, which already begins to be visible and which is expected with no less than great desire.

In the morning, we opened the door and found a vault of seven sides and corners. Each side was five feet broad and eight feet high. Although this vault was never sunlit, it was brightly illumined from the center of the ceiling by something which derived this faculty from the sun. In the middle, in place of a headstone, stood a small round altar covered with a brass plate on which was written: *A.C.R.C. During my life, I made this compendium of the universe into a tomb*. Around this first border or ring was inscribed: *Jesus is my all*. In the center were four figures surrounded by circles, which were circumscribed:

- 1 By no means, empty.
- 2 The yoke of law.
- 3 Freedom of gospel.
- 4 The inviolable glory of God.

²⁹⁴ Brass is an amalgamation of copper and zinc. By adding 30-40% zinc it is called brass, with maximal 15% it is named tombac.

²⁹⁵ In the *Fama* the *Confessio* is referred to three times, the first time on page 224, the second time here, page 226 and the third time on page 230.

This was all clear and evident, as well as the seven sides and the twice seven triangles.

So we all kneeled down together and thanked the one wise, almighty and eternal God, who had taught us more than all human reason could surmise, and we praised His name.

We divided this vault into three parts: the ceiling or heaven, the walls or sides, the ground or floor. Of the heaven you will now learn no more from us than, in accordance with the seven sides, the bright center was divided into seven triangles. But what this contained you shall, God willing, rather behold with your own eyes, as soon as you receive that which has been drawn by us.

Every side was subdivided into ten square spaces; each with its own figures and pithy maxims, which we reproduced and recorded in our little book *Concentratum* as precisely and faithfully as possible.

The floor was also divided into triangles. Since it described the dominion and power of the lower ruler, this cannot be given out to the clever godless world who could misuse it. But one to which our age makes good, and who has provided himself with the heavenly antidote, can fearlessly and without danger put his foot upon the head of the old, evil serpent.

In each side was a door to a closet in which several objects were found, in particular all of the books that we already possessed, as well as the dictionary of Theophrastus Bombastus von Hohenheim and those works which we use daily and by which we sincerely make announcement to others. We also found the travel log and the autobiography of C.R.C. from which the greater part of the contents of this work have been taken.

In another closet were mirrors with many virtues, and elsewhere little bells, hanging burning lamps, as well as some peculiar, artistic hymns. In general, all was readied so that, should the whole Order or the Brotherhood go to ruin, it might be restored by this one vault, even after many hundreds of years.

We still had not found the body of our caring and wise Father. We therefore moved the altar aside and lifted up the heavy, brass sheet. Under this cover, we found a fair and praiseworthy body, undamaged and with no trace of decomposition, and depicted as accurately as possible, in full regalia and with all his attributes. In his hand he held a little book, called *T*,²⁹⁶ written on parchment with gold letters, which, after the Bible, is our highest treasure now and understandably may not be rashly

²⁹⁶ T(estamentum), testament.

subjected to the judgment of the world. At the end of this little book was the following heading:

*A grain of corn sown in the heart of Jesus,
Christian Rosecross sprang from the noble and distinguished German family, Rosecross. In his time, he was a great man and a shining pride for the future, who possessed a very shrewd faculty for in-depth investigation and an indefatigable decisiveness, and to whom celestial and human mysteries and secrets had been revealed. After he had carried his more than royal and imperial treasure, which he acquired during his journeys to Arabia and Africa, to safety in a particularly ingenious way – because the time was not yet ripe for it, and it will be traceable again by the posterity - and after he, in addition, had made his nearest friends heirs to both his knowledge and his name, he constructed a small world, which in all its motions corresponded with the great world. After he at last made this recapitulation of all past, present, and future events, when he was more than one hundred years of age, not due to illness – which he himself had never experienced and had never let unsettle others– but rather called by the spirit of God, under embraces and last kisses of his Brothers he surrendered his enlightened soul to God, his Creator. He - our very beloved Father, our loving Brother, our very faithful Predecessor and our sincere Friend - is here hidden by his company for one hundred and twenty years.*

Below had subscribed:

1. Brother I.A. chosen by Brother C.R. as head of the Brotherhood;
2. Brother S.G.V.M. P.S.;
3. Brother R.C. junior, heir of [the building of] the Holy Spirit;
4. Brother B.M.P.A., painter and master builder;
5. Brother G.G.M.P.J. cabalist;

Of the second generation:

1. Brother P.A. successor of Brother I.O., mathematician;
2. Brother A., successor of Brother P.D.;
3. Brother R. successor of the with Christ triumphant Father C.R.C.

At the end was written:

OF GOD WE ARE BORN,
IN JESUS WE DIE,
BY THE HOLY SPIRIT WE ARE REBORN.

Brother O. and Brother D. were then already dead. But where is their grave to be found? We do not doubt that these old Brothers were also committed to the earth in a special manner, or perhaps were hidden. And so we therefore hope that our example will urge others to trace more assiduously their names—which we therefore have made public—

and also to inquire and to seek where they have been buried. Most of them are yet known among the very old people, and praised for their knowledge of medicine. Thus our *Gazza*²⁹⁷ may be enlarged or at least be better explained.

Concerning the small world, we found it kept in another small altar, undoubtedly more beautiful than even a sagacious human being could imagine. We however will not depict it before one has reacted in confidence to our truthful *Fama*.

We subsequently laid the plate over the grave again, put the altar upon it, closed the door and sealed it again with our seal. As a result and on command of our *Rota* we made public several books, among these the *M. Hoch*,²⁹⁸ which the gentle M.P. put into verse between many domestic duties.

As usual we finally departed, leaving the possession of our jewels to the natural heirs. And now we await the answer, the opinion or the judgment that we shall receive of the learned or the unlearned.

However we know very well now that it will be rather long before—according to our longing and the expectation of others—there will be a sufficient general reformation, in the human as well as in the divine, and it is not unreasonable to expect that the sun, before it rises, will first shine a bright or a dark light in the heaven. In the meantime, the few who will declare their names and meet together, and extend the Brotherhood by their number and their esteem, bring a happy and wished for beginning with the philosophical guidelines prescribed by Father C., sharing in humility and love our treasures which can no longer be lost, to lighten the difficulties of the world and so not blindly ramble around amidst God's wondrous works.

Let it be known to every Christian that, like in the past, we now clearly and plainly profess our faith in Jesus Christ, in whom we have trust and confidence, and aside from fanatics, heretics, and false prophets, we uphold, defend, and preach to all nations, especially Germany.

We also rejoice in the possession of two sacraments with all formulations and ceremonies, such as were instituted at the first renewed church.

In political respect we recognize the Roman Empire, and we acknowledge the Fourth Monarchy²⁹⁹ as our head and that of the Christians.

²⁹⁷ "Treasure," according to the Dutch translation of 1617. See Santing, *De manifesten der Rozenkruisers*, p. 228, line 10 from top.

²⁹⁸ *Mystische Hochzeit*, The mystic marriage.

²⁹⁹ The Fourth Monarchy, Quarta Monarchia, consisted of Germany, Bourgondy, Lombardy and Sicily, according to Mr A. A. W. Santing B Sc in a personal note on page 121 in his book *De Manifesten der Rozenkruisers*

Though we know what alterations are at hand, and we wholeheartedly are willing to impart these to other theologians, this is our manuscript. Without the will of the only God no human being will make us an outlaw, nor shall unworthy persons be able to bereave us of it. We however shall secretly support the good cause as God shall permit or hinder us, for our gold is not blind as the heathens' Fortuna, but is the adornment of the Church and the honor of the Temple.

Our philosophy is nothing new. It is the same as Adam received after his fall and Moses and Solomon used. It need not doubt nor refute the opinion of others, because the truth is indivisible and terse and always remains unchanged, and in particular agrees in every respect with Jesus and all his members, just as He is the image of his Father and thus is his likeness. One therefore cannot say: "This is true for the philosophy, but untrue for theology." All by which Plato, Aristotle, Pythagoras and others were taught decides the course of Enoch, Abraham, Moses and Solomon, especially where it is in accord with the great wonder book, the Bible. It flows together and forms a sphere or ball, of which all parts are equidistant from the center, as set forth and elaborated in Christian parables.

In our time, however, the concerns of wicked and cursed gold-making have gained the upper hand so much that many destitute characters ripe for the gallows commit big rogueries and misuse the curiosity and credulity of many. Nowadays even sensible men hold the transmutation of metals as the height and pinnacle of philosophy. These in particular who could make great quantities of gold and nuggets that would please God instead hope to persuade the Omniscient with rash prayers and sad and sour looks.

We openly declare that by the philosophy this is wrong, and that they consider the making of true gold as a trifle, a side issue, in comparison to the many thousand better things they have to do. We say with our loving Father C.R.C., "Pshaw, gold!—if it is nothing else than some gold." For he to whom all nature has been unlocked does not rejoice that he can make gold, nor as Christ says, that the devils are obedient unto him, but is glad that he sees the heavens open, and the angels of God ascending, and descending, and that his name is written in the book of life.

We declare also that under the name *Alchemy* books and figures appear that form an insult to the glory of God. We will, at an opportune time, make known and provide an enumeration to the pure of heart. We re-

quest all learned to take heed carefully of these books, for the enemy does not stop sowing his weed until someone stronger drives him away.

According to the intention of our Father C.R.C. we, his Brothers, request again all the learned of Europe, when they shall read this, our *Fama*—which will be brought out in five languages just like our Latin *Confessio*—to consider our offer with a cautious mind, to examine their knowledge as precisely and carefully as possible, to see the present time with all diligence and afterwards send to us their considerations—either in common or every one separately written in print. For although at this time neither our meetings nor we ourselves are mentioned, nevertheless everyone's opinion—in whatever language written—will reach us with certainty.

Everyone who gives his name will also be sure to come in contact with one of us, either orally, or if he has objections to that, in writing. We say with emphasis that he who earnestly and heartily identifies with us and with the labor which lay ahead of us shall enjoy the fruits of it for good; body or soul. He, however, who is insincere or only focused on gold will not only be able to cause us damage, but will moreover throw himself into the greatest and deepest ruin.

Also, our building, even if a hundred thousand people have seen it from nearby, remains untouched, un-devastated, invisible and quite hidden from the irreligious in eternity. *Under the shadow of your wings, oh, Jehovah.*

THE BROTHERS OF THE BROTHERHOOD OF THE ROSE-CROSS

CONFESSIO FRATRINITATIS R.C.³⁰⁰

Confession of the Brotherhood of the Rose Cross

To the learned of Europe

Esteemed reader,

Here gentle reader, you shall find thirty-seven reasons, which underlie our considerations. As they are interwoven in this Confession, you may single them out, compare them, and see for yourself if they are enough to move you to accept this invitation addressed to you. It is self-evident that in greatest solicitude, we give credibility to that which has not yet appeared in light, but as soon as all comes to clear light, we ourselves shall, I suppose, feel foolish for this attempt to explain.

As we can now call the pope the antichrist without fear of capital punishment, so we know that what we here pronounce in guarded terms, will in the future be shouted from the rooftops. Do wish heartily with us, reader, that this will happen soon.

The Brotherhood of the Rose Cross.

chapter 1.

Consider not hastily, mortals, that whatever you have heard by clarion call of the *Fama R.C.* about our Brotherhood is a figment. Nor distrust it is a product of our willfulness, for it is Jehovah who, now that this period is nearly at an end and the world is starting to stagger, quickly turns the course of nature to its origin. What formerly was searched for with great effort and untiring labor, nowadays reveals to them who are not even looking, offers to them who will receive and intrudes on them who want it not; in order that, through that, for the good ones the burden of human life will be eased and the violence of the besetting shocks will be broken. But for the wrongdoers, their sins and with that their torments will be multiplied.

We think that our object and endeavor, by which we shall execute the will of our superior Father, will be sufficiently clear to you from the *Fama*,

³⁰⁰ Translation of the Latin edition of Kassel 1615. Along with this: The Dutch translation from the Latin by E. Tinga, 1953/54; The German translation from the Latin by Dr Sander, 1955; The German translation from the Latin by K. Würffel, 1978; The German translation from the Latin by Karl Krane, 1978. The Dutch version by P. van der Kooij, 1984. The English translation of Eugenius Philalethes, 1652, with notes by F. N. Pryce, MA of 1923 and the English translation of Benedict J. Williamson of 2002.

and because we rebuff the blasphemy against Jesus, from the East as well as the West, we can neither be suspected of any kind of heresy, nor of the evil intention of treason, and we offer to the heads of state of Mohammed as well as those of the Pope our prayers, secret knowledge and an extraordinary gold treasure. It is our intention, however, for love of the scholars, to give additional details on any part of the *Fama* that might have been summarized too briefly or could not be explained in other languages. By this we hope to induce the scholars to be favorably disposed towards us and to make our considerations more acceptable to them.

Chapter 2.

Concerning the alterations and amendments of philosophy, we have—as far as necessary at the moment—explained that it is sick. Although most debate that, I don't know how healthy and strong it is; for us it is certain that it almost gives up the ghost.

Usually in places where a new, contagious disease breaks out, nature reveals the medicine for it, so in our country in the midst of the worsening infirmities of philosophy, there are sufficient and exceptional healing remedies.

There does not exist for us, however, any philosophy other than that which is the acme of all faculties, theoretic and applied science. It includes, in our time, chiefly theology and medical science and least of all jurisprudence. It is a philosophy, which studies heaven and earth with an excellent anatomy and which declares forcefully and persuasively that the single human is a microcosm. The deliberated among the scientists, if they respond to our brotherly invitation, will find with us more distinctive and amazing things than they would ever have believed, admired and expressed.

chapter 3.

If we therefore declare, in a nutshell, our considerations, we ought to try to dispel the surprise about our appeal and to let reveal clearly that if we make public these great secrets, they not in the least lose value to us, and it is also not crazy to make known to many the rumor of their existence.

For it is not absurd that most become confused by our unexpected willingness, because the conditions of the sixth period are not yet known to them, and they cannot read the future nor view the present from the decreasing movement of the world.³⁰¹ Filled with the worries of their

³⁰¹ Precession of the equinoxes; in astrology they point to ages, viz. the coming Aquarian age in 2360.

time they therefore wander around in the world like the blind who, in the midst of light, can distinguish nothing but what they can feel with their hands.

chapter 4.

Our opinion about the first part is that the reflections of our Father Christian about all things discovered, developed, and increased by human intelligence, either by divine revelation, or by Angels and Spirits, or by the acuteness of the mind or by experience of daily observation, are so outstanding, that for future generations even the almighty God would trash all that has been written, and from that lay new foundations for science and erect a new triumphal arch of truth for creation in the world. This might perhaps be easier, now that the building left behind is so deformed, than to enlarge the building a lot here, admit some light in the rooms there and change according to our intention, doors, stairs and other things.

How would such elevated concepts seem to us of minor value? Since they are not given only to us who take cognizance of them, are they not rather meant as a credit for their time? Would we not willingly come to rest in the one truth, which mortals seek along so many crooked paths, through so many labyrinths, if God indeed had wanted that the sixth candle-stand would shine only for us? Would it not be enough for us to fear neither hunger, nor poverty, nor sickness, nor age? Would it not be great to live always as if one had lived from the creation of the world and would remain alive until the end of the world? To live in such a place that neither they who live at the other side of the river Ganges could hide their acts, nor they who live in Peru could keep secret their deliberations? To read in such a way one book that, whatever the contents might be, one could read, understand and remember with it, all from the past, the present and the future? To sing and psalm-sing so that one would, instead of boulders attract gems; instead of animals, the spirit; and instead of Pluto,³⁰² dispose favorably the mightiest kings on earth?

Oh, mortals, God's decree is different, and different also is your profit. For in your favor is decided the number of our brotherhood to raise up and multiply in this time, which trust we have received with great inner pleasure; we, who have been admitted to such great treasures, not on our own merit, and without hopes or expectation. We shall execute this decision as faithfully as possible, that even the wailing of our own children—and those of our brothers—do not trouble us, as we know that these

³⁰² Here: the ruler of the underworld.

unexpected goods are neither heritable nor can be handed without distinction.

chapter 5.

If now someone—with regard to the second part, expects caution of us, because we would spread our treasures so generously and at random, and give not more attention to gentle and intelligent ones, in particular to leading figures, than to the common people, we are not angry about it. The accusation is not without significance, but we emphasize that our secrets will not be made public, even though we speak into the ears in five languages, because on the one hand, as we know, the foolish will not be moved; on the other hand, we do not measure the dignity of those who are acceptable to us by their eagerness, but by the rule and norm of that which was revealed to us.

Though the unworthy should make an appeal to us a thousand times, and though they would offer themselves a thousand times, God has instructed us to not listen to them. He has enveloped us so protectively with his cloud that his servants cannot be done violence. For that reason we cannot be seen by human eyes unless they have borrowed those of an eagle.

The *Fama* actually had to be published in everyone's mother tongue, in order not to withhold the knowledge from whom, though they are little scientifically schooled, God has not wanted to debar from the good fortune of belonging to the hierarchical Brotherhood. So abide those who live in the city of Damcar under a very different form of government clearly distinguishable from that of the other Arabs. For in Damcar only sages reign who, with permission of the king, have imposed their laws. We possess an example of this in the writings of Father Christian, and we want to introduce it in Europe as soon as the things which must precede are gone.

Then our trump will ring out in unmistakable words. As soon as the fulfillment of what some quietly mumble and others cloak in hazy language comes to pass, the pope, after many secret attacks and tentative jeers from pious men against his tyranny, will by brute force and impetuosity be dethroned by Germany and treaded under foot, while his total downfall is postponed to another time, in which he will again experience the tearing strength of the lion's paw. Then a new roaring shall silence the braying [of the donkey]; this has already become evident to many German scholars whose conduct and consented approval testify.

chapter 6.

It would be worthwhile to submit the entire time which has elapsed from the year 1378, the year of birth of our Father Christian, until now, to an examination and check how much he himself saw in that hundred-and-six years of his life on earth and how much he left behind to our fathers and to us after his beatific death. But brevity which we do observe will not now permit us to make rehearsal of it, till a more fitting opportunity may occur and then it shall be done. For those who do not disparage our admonishing words, it will be sufficient that we have referred to them, through which they can prepare to attain to a closer solidarity with us. Certain is he who is allowed the big letter-marks of God in order to read and witness what He has written in the artwork of the world—and which He repeats again and again by changing the kingdoms. To develop on the basis of this, he undoubtedly is, whether conscious of it or not, already one of us. Just as we know that such a person will not neglect our invitation, so we swear to him that he shall not be misled by us. We also promise that the frankness and expectations of anyone who comes to us under the seal of secrecy, desiring to become acquainted with us, will not be made ludicrous by us. To hypocrites and imposters and those who crave something other than truth, we declare emphatically that we cannot be brought to ruin by such as them, nor can one be forced in against the order of God. To them really hangs the heavy threat above the head that we have spoken about in our *Fama*; that wicked intentions will drop back on their own heads.

To us, however, our treasures shall have to be left untouched until the lion shall rise, when those to his right he shall claim, take for himself, and use in the aid of his kingdom.

chapter 7.

So we mortals must be assured of one thing: God has decided the world—which no longer will be submerged. The rotation of the big globe will by degrees slip creation into science to alter the acts and the reigns of men by which the world was mainly darkened. Meanness, darkness and shackles will yield to truth, light and dignity to ease human misery just as God ordered Adam to depart from Eden.

From darkness, an infinite variety of opinions originated; forgery and false doctrine made choice difficult for most people. On one side, the prominence of the philosophers and on the other side, the truth of experience brought confusion. In the event that these things, as we trust, will finally be removed, and we instead will see a constant guideline, we

indeed shall have to thank the workers concerned, but the great work in its full extent we must credit to our blessed juncture.

Just as we acknowledge that many outstanding, shrewd thinkers have contributed much to the imminent reformation by their considerations, only to us would such a tremendous task be imposed; yet we take it upon ourselves to forego fame. From the spirit of Christ, our Savior, we testify that we would rather that stones offer themselves than we would lack executers for the Divine plan.

chapter 8.

To make His will known, God sent messengers ahead, namely stars, which appeared in the Serpent and the Swan³⁰³ and such, as great signs in His really grand plan, in order to help us to learn how anything assembled from human discernment would be subservient to His hidden writings. The book of Nature therefore is open to the eyes of all and discloses to everyone, although few can read the whole, let alone understand.

As there are two organs in the human head with which to hear, two with which to see, two with which to smell, and one with which to speak, and it would be futile to desire from the ears, speech, or hearing from the eyes, so there have been times in which one saw, others in which one heard, and again others in which one smelled. It yet remains that within a short time, the tongue will also receive its honor, that what once had been seen, heard and smelled, will at last be spoken, after the world sleeps off the flush of its poisoning and intoxicating cup, and walks to meet the early rising sun with opened heart, uncovered head, and unshod feet, cheering and shouting.

chapter 9.

In the same way that God spread characters and his alphabet in the Holy Script, He has thus, at the wonderwork of his creation, clearly imprinted in the heavens the earth and the animals, so that we, just like the astronomer foresees eclipses, may recognize in advance the obscuration of the Church and the duration.

We derived all of our magic from such characters and on the basis thereof assembled a new language in which we also express the nature of things. It therefore would not be surprising if we would express less well in the remaining languages and in this Latin. For these languages certainly do not sound like those of Adam or Enoch, but were desecrated by the Babylonian confusion of tongues.

³⁰³ The constellations Serpentarius and Cygnus. A new star was observed in the Swan in 1602, and in 1604 Kepler discovered a star in the foot of Serpens Caput.

chapter 10.

We may not in the least mention that, for as long as some eagle's feathers somewhat oppose our affairs³⁰⁴ we urge the exclusive, indefatigable and continuous reading of the Holy Scripture. One who takes great pleasure in this has drawn close to our Brotherhood. Our central rule is this, that in this great wonderwork of the world no letter stands which is not engraved in our memory. They who have only the Bible to center their striving for knowledge as a guideline for their lives and who make with it an abridged summary of the whole world, are the nearest to us and most equal to us.

We do not demand from such men that they permanently have their mouths full of these things, but that they bring the sense of it through all ages to the world. Also, we are not in the habit of dishonoring the divine oracular language, where the number of interpretations are unlimited—some remain devoted to the persuasion of their group, others with old malice mock the Bible interpretations, which are kneadable as wax, because they are concurrently available to theologians, philosophers, physicians and astrologers.

It rather is our duty to testify that from the beginning of the world, humanity was given no greater, more wonderful and more salutary work than the Holy Scriptures. Blessed is one who possesses it; more blessed is one who reads it; the most blessed is he who gets a thorough grounding of it, while the one who understands much and obeys is the most like God.

Chapter 11.

What we say with horror about the cheats, regarding the transmutation of metals and the highest medicine of the world, the reader must interpret in such a way as to not disparage such an extraordinary gift of God. But as this gift does not always bring the knowledge of nature with it, philosophy teaches both knowledge and endless other wonders of nature. And it is logical that although we, to a great extent reckon with the knowledge of philosophy, we would rather foster sharp spirits to conscientiously examine nature than the coloring of metals.

³⁰⁴ Gilly says in Joh. Valentin Andreae, *Katalog einer Ausstellung*. Amsterdam: Bibliotheca Philosophica Hermetica, 1986, p. 61: "The eagle's-feathers, of which the Confessio Fraternitatis speaks, symbolizes of course the Austrian Dynasty, i.e. particularly the Spanish Monarchy, as the last pillar of the tottering popedom. See also the apocryphal book Ezra IV, chapters 11 and 12.

Inexhaustible must well be he, to whom neither poverty nor illness can mean danger, who as it were is beyond men and has power over others' torments, afflictions or tortures. Such a person definitely returns again to the follies of nature, erects buildings, wages wars and becomes arrogant, because he spews enough gold and an inexhaustible stream of silver.

The supreme Governor however has meant it to be quite different— He elevates the humbled ones, tortures the haughty ones with darkness, lets His angels speak to the silent ones, but pushes the chatty swaggerers to loneliness. The Roman Catholic cheater worthy of punishment, whose full overflowing mouth poured out blasphemy over Christ, and who even in the bright daylight in which Germany discovered caves and subterranean corridors hesitates not to lie, demonstrates that he has gone to the limit and is ripe for the ax.

The day will come, however, when this snake will stop hissing and his threefold crown will be reduced to nothing. We will talk about it more frankly as soon as we have met together.

Chapter 12.

Having come to the end of our confessions we overall emphasize that, if not all, then most writings of the pseudo-chemists must be rejected. For them it is a game to misuse the holy trinity for futilities, a joke to deceive men by singular figures and riddles and to mint coins for the curiosity of the credulous ones. Our times have brought forth many people of this type. One of the principal persons is the actor³⁰⁵ of the amphitheater, a man ingenious enough to tell tales.

The enemy of human happiness mixes such individuals with the good seed, to make one unsure of the truth, because that is simple and not concealed, while the lie veils itself in gloss and gilds itself with fragments of divine and human wisdom.

Run away from these things, you who are wise, and take your leave to us, who do not wheedle your gold, but on the contrary, offer you immeasurable treasures. Who do not under fabrication of one or another tincture have designs on your goods, but will make you an associate of us. Who do not give you riddles, but invite you to a simple and clear explanation of our mysteries. Who do not strive to be admitted or received by you, but offer you accommodation in our more than royal residences and palaces. We, by doing so, are not driven by our ostentation, if you

³⁰⁵ Reference to the German physician from Hanover, Heinrich Khunrath (1560-1605) and his book, *Amphitheatrum Sapientiae Aeternae Solius Verae, Christiano-Kabbalisticum, Divino-Magicum, nec non Physico-Chymicum*. Hanau: Wilhelm Antonius, 1609.

might not know, but by the spirit of God as ordered to us by the testament of our excellent Father, and as the requirements of our time compel us.

Chapter 13.

You mortals to whom God radiates a similar light as He does toward us and after hearing that we sincerely preach Christ, condemn the pope, adhere to the clear philosophy, and lead a decent life, we invite to work together with us in unison; call, yes beg.

Don't you mean that you – after examining your gifts, experiencing the insight you possess in the Holy Scripture, and after exposing the imperfection and inconsistency of all sciences, now at last must together with us consider a way out? That you must go to offer to God your hands to accomplish the work, and that you must devote yourself to the needs of your time?

Your reward will be that all good things which nature has spread over all parts of the earth will come together in a oneness in you, just as the centers of the sun and moon will be brought together. Then, you shall dispel from the world all that obscures the human cognitive faculty and prevents its activity, just as the center of a circle of another circle, throws off all that is eccentric.³⁰⁶

chapter 14.

You, however, who decides at any rate to satisfy your curiosity, if you are attracted by the gleam of gold, or—to say it clearly—even though you are righteous at the moment, if by an unexpected and great flow of goods you think that now you will be able to lead a pleasure-seeking, unemployed, luxurious life, you will not by your clamorousness disturb our consecrated silence.

But consider that, although there is a medicine that without distinction dispels all diseases, whoever God chooses to torment, chastise, or punish by illness will not be granted the favor. Likewise, though we are able to enrich, instruct and get rid of countless ailments, we can do nothing for anybody in the whole world, if God does not approve. It is so impossible for anyone to acquire our goods against the will of God, that he who makes this attempt would rather lose his life in searching for us than attain felicity by finding us.

THE FRATERNITY OF THE ROSE CROSS

³⁰⁶ Eccentric and epicyclical.

ASSERTIO FRATERNITATIS R. C.³⁰⁷

**ASSERTION OF THE BROTHERHOOD R.C., WHICH ONE CALLS
OF THE ROSECROSS, WRITTEN IN VERSE BY ONE OF THE
MEMBERS OF THIS BROTHERHOOD.**

To the reader: Whoever you may be, who doubts the Order of the Brothers of the Rose Cross: read this, and after perusing of the poem³⁰⁸ you will be convinced.

Frankfurt, out of the printing office of Johannes Bringer, 1614.

Many doubt if the Brothers of the Rose Cross exist at all. They give no credence to the *Fama*, the *Fama* that is widely spread over the whole earth and so makes publicly known everywhere the work of our members. But, he who rather gives no credence to the pure truth can, alas, not see though it is clear afternoon. Look, I who wrote this am one of those Brothers. I am a member of their, albeit small, pious Brotherhood.

Our Order exists in secret, in the center of Germany, but has also been known abroad. This Order recently (very few formed it initially) has been extended to ten men, great of knowledge and of ability. Inasmuch as this Order has been provided with new rules, you may soon rightly say that it has been renewed. There are many others who want to participate in our community, but few can succeed in this, and even then with difficulty. We choose only those who have sustained a long time of probation, visually those who have laid aside all willfulness. The Order binds them to itself by harsh stipulations, so that they will always fulfill their promises faithfully. A friend can, if one likes to do so, become our ally if he is worthy of our friendship.

We inhabit a monastery, and when our Father founded this long ago he gave it the name: "Holy Spirit." In the course of many years it has changed indeed, yet our memorials save it undamaged. Here we live assembled under a holy cloth. The authority of the pope no longer rests upon us, as before. We are surrounded by forests and landed property. A familiar river moves by our land, slowly rippling. Not far from us lies a well-known town, which provides us with all that we need. We live here

³⁰⁷ Translation of the Latin edition of Frankfurt 1614. Referenced works include: 1. The Dutch translation from the Latin by A. A. W. Santing from his *De historische Rozenkruisiers*. Amsterdam: Uitgeverij Schors, 1977. 2. The German translation *Assertio oder Bestätigung der Fraternität R. C.* Danzig: Andreas Hünefeldt, 1616.

³⁰⁸ The *Assertio* was originally written as a poem in Latin.

in full freedom on our own ground, yet our people are not well known, even by the neighbors. Although people come knocking and soliciting at our door daily, they always leave provided with rich alms; yes, even they who suffer from serious illnesses are often helped by our medical aid. Therefore, the whole community is well-disposed towards us and no one would want to damage our property. I almost had mentioned the place where we live, but for serious reasons I will not betray that. Lest we remain unacquainted with the world, we often travel throughout the regions of the world and return. I have now completed my third tour and presently stay in the not unpretentious little town of Hagenau.³⁰⁹

Rain and fog have kept me here, so that I cannot continue my intended tour. Within nearly a year I shall have completed my assigned tour in which I visited many nations and areas. In the meantime, the Brothers are sent several letters, reporting in secret signs that which one has come to know everywhere. When we tour, we are a nuisance to nobody. To him under whose roof we may pass the night, we always repay in gratitude with presents and money, so good hosts gladly go to some trouble for us. The rich have want to bear this nuisance and also the poor come to it for sufficient aid, till the Brothers finally—for sound reasons—earned rest, henceforth to live on in quietude.

We are quite willing to learn, for coming to know much we secretly strain after all the good that is. So, little happens in Europe that our eyes do not see very clearly. All new books that appear, wherever, come into our hands through the booksellers. We practice various arts, for both appreciation and to turn idleness to thinking, speaking and writing. Often, we also have ample time for the study of languages; yes, we even listen with pleasure to a foreign language. We converse with the French, with Italians, Spaniards, Poles, and other nationals in their own language. Above all, we guide ourselves by intently looking at nature, which teaches us much, and by experimenting, also.

Whatever a clear head might invent is scrutinized closely by our Brothers. We have much in our possession that was found by industrious laboring ancestors, that one would think exceeds the powers of comprehension. The formerly practiced muse inspires me sometimes, and I join words to verses to be busy.

We live by mutually set rules, and a beneficent peace joins us further in brotherly love. We all are one of spirit and one of will, and our hearts beat in pious union. Nobody knows something but soon the others know it;

³⁰⁹ Hagenau about 30 km or 20 miles north of Strasbourg, now French, formerly German domain.

quite so, everyone regards nothing as his property. Daily, our leader calls us together at certain hours and says that everyone has to bring forward a certain consideration. We discuss the advantages and drawbacks; the right is confirmed by all of us, the wrong rejected. Then, everyone tells what he has seen, read, considered and heard; everyone in his turn writes it then later, accurately, in a book assigned for that purpose, so that posterity will take cognizance of it.

The Father recognizes a specific competence for a certain labor of which there is sometimes need and a Brother goes to work to perform zealously and dutifully that which has been charged to him. One can, however, ask the other Brothers for advice; they do not abandon him, but help him as much as they can with word and deed. Yes, a well-stocked library is even available, which contains a great many thousands of books. No effort, however heavy and tedious, fatigues us. Everybody completes the task, which is appointed to him.

We lack nothing; all is on hand in abundance, for being satisfied with little, we care for our bodies in a way that is in accordance with nature. We therefore are healthy and live long. When circumstances and wear require a justified expense, however, you would see how all takes place in a modest and honorable way. Ah, that all people who aim at the amenities of community life behaved in the same manner. One certainly would increase in consideration and love, would no more err in that way, and would perpetrate fewer shameful deeds.

We are wrongly defamed by unfair critique, and what we say, however, good it may be, is taken ill. Defamatory language is spread about us from all directions. We know such, but resignedly bear it. He, who everywhere told of our magic arts is mistaken and knows nothing about our life. I do not deny that we often do things that would amaze others, but this all happens in accordance with the laws of nature. For example, what we accomplish in chemistry; it, chemistry, we study daily. When someone believes that this is brought about with the cooperation of the devil, ow! How much he deceives himself, for with preference to purity of spirit and hands we accomplish the solemn work which we dedicate to God.

We lead lives full of fear for God; we are dutiful toward all people. What more can you want? Our college is a sort of academy, with eagerness for science and full of holy devotion. There will come a time when the utility of our Order will be realized everywhere in the world where God's nation exists. We bring about great things, which one will admire in due time and which by their very utility will prove their validity. We are neither gastronomes nor motionless clods of earth, but in our rest we

strengthen ourselves by working hard. That work has for its object the common use and serves highly the praise of your Christ.

I will not withhold that with abuse of the name of our Brothers, some things are made public which are imputed to us, but we deny. Whoever reads such things attentively will easily recognize it, because they do not agree with our *Fama*. Someone perhaps has even fancied himself a brother in name, although he has nothing to do with our circle. A cheater in Nuremberg, for instance, recently made public to the uneducated people many false things until he, as a thief and cheater unmasked, hung like a sorry burden at the cross. Another example: a tramp was captured in Augsburg, where he was lashed and lost both ears

In addition to this, people speak evil of the Rose Cross; for we are so named for our first Father and are called a sect. The name given to our first Father, we want; for this we have reason—keep quiet and do not betray. Whoever they may be that invent fables concerning our name; they do not make themselves useful. Desist from disquieting those who live elsewhere; fallacy comes to light easily by the minutest clue, to the big detriment of the transgressor, does it not?

Let one be careful with believing what another tells about us, if one will not be cheated, for who does not know that all is full of deceit and that an errant cheat lays tricks and snares everywhere. The order of Jesuits, too, lays snares for us and lurks by our residence day and night. To flee the bloodthirsty eyes of these wolves, we are often forced to hide ourselves carefully for entire days.

Holy God, guard and save our group if it worships You as it should and performs your work agreeably. Keep from us the reckless, furious enemies, so that they by no means can damage the good ones. We truly will become known all over the world and hope that this can take place shortly, but many things hamper the fulfillment of these wishes. Until then it is advisable to live anonymously, but in such a way that we acquire many friends hither and thither who know our virtue and reliability. We come in touch with learned men, though they do not know us. Also, we often direct letters to the good people. Philosophers, medical men, theologians, and those who practice chemistry know them. If I should make public their names, ah! How valuable my book would become then. So that you will not be accused by a more severe judgment, then, disavow me and my fellows of the Rose Cross. But what am I doing? So that one shall not say that I did something illicit, I put here my pen down and lift my hand off the table. *B.M.I.* the youngest of the Brothers of R.C. wrote this, while he was at Hagenau, where he stayed for some days because of continual rain, September 22, in the year of Christ, 1614.